

8 H. E. P. H. D.

STAFFORD & FRANCIS



STANDARD SET

DEDICATION

TO

JESUS CHRIST.

WHAT seems but small in others eyes,
Thou, gracious Lord, dost not despise.
Thy birth to Shepherds was reveal'd
When from the rich and great conceal'd.
Thou lov'st to show to babes thy face,
And make their cups o'erflow with grace.
Such little ones thy goodness prove,
And soar on wings of faith and love;
Whilst wise and mighty, chain'd in pride,
Thy wisdom and thy cross deride.
I pray thee, Lord, this Shepherd take,
And bless him for thy own name's sake.
Permit him, Lord, in English dress,
To preach the glories of thy grace;
That rich and poor, that high and low,
And young and old to thee may bow;
That all may join to praise thy name,
And sing thy worthy, endless fame.
Dear Lord, but grant me this request,
To thy sweet care I leave the rest;
And, at thy wounded, pierced feet,
With Mary, I will take my seat.

CORNELIUS CAYLEY.

April, 1762

S.
r.

EDUCATION

THE STATE OF TEXAS

WATSON

Thos. Watson, Esq., of the County of Tarrant, State of Texas,

do hereby certify that the within and foregoing is a true and correct

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THE
P R E F A C E.

THE following extraordinary account contains the substance of several conversations which passed in France, between a minister and a young shepherd, both of that country. They happened to meet together in a journey, which they continued together for some days. The shepherd's conversation made such an impression upon the minister, that he sent a letter to a friend, giving him a particular relation of the same. It was afterwards made public, and passed through the fourth edition abroad, in the year 1648.

In the French preface, the author laments, that his account of these conversations falls very short of the simplicity, beauty, and energy of the language in which the shepherd spake. This may account to the reader, for several phrases that seem above a country shepherd's capacity; for when one person relates what another has said to him, it is natural to do it in such a style as is most familiar to himself, wheth-

er learned or unlearned. However, the reader may perceive enough in the following account to make him admire and adore the goodness and power of God, so remarkably displayed in this young shepherd; whose discourses, in many places, the reader may also perceive to be so native and artless, as I think must cause him to admire his unadorned simplicity of expression, beyond the most exact and studied discourses of human wisdom.

I would moreover warn every reader that the following account is calculated more for the christian than the scholar. I doubt not but every reader, who has a spark of the love of Christ in him, will have his heart warmed by this affecting narrative. As for the nice critic, who overlooks the matter to pry into the nicety and exactness of words and expressions, it is very likely he may be dissatisfied with the poor shepherd. But I would ask every person of this stamp, whether he would refuse a diamond of great value, because it was brought to him in a plain deal box? I fancy not. Therefore, let not such mispend their time in so fruitless an employ, as in criticising words, put in considering well the subject matter of this narration; which is highly worth the serious attention of every reader that desires his own eternal welfare.

Again. I would offer a word to another sort of readers, who are gospel professors; and yet are disposed to overlook the riches of God's grace in many souls, because, perhaps, they may not always express themselves in every word according to the nicest rules

rules of orthodoxy. I would inform such readers, that there are many happy souls, who are rich in faith, and warm with divine love, who cannot express themselves but in a very broken, imperfect manner; whilst, on the contrary, many there are, who can split a hair, about exactness in expression, who have neither faith, nor love, but are full of pride and conceit. And the reason is, because, as the apostle saith, "the kingdom of God is not in word, but in power." Therefore I beseech such readers to remember, that God looks to the hearts of his children, and does not despise them because they can only list his grace in weak imperfect expressions. As this is the case, let us learn to be united to one another more by the unity of the Spirit, than by a unity of words; and where this unity of the Spirit is, there should be much forbearance, and long suffering, and gentleness, used with one another, about the outward garment of expression; which, in a great measure depends upon education and custom, and those with whom we chiefly converse.

With regard to what I have to say about my own share in the following work, I shall in this particular be very brief.

My motive in putting the following account into an English dress, was a strong persuasion that it would be for the glory of God, and for the benefit of the sincere followers of Christ, of every denomination. And I doubt not but Jesus Christ will make this poor shepherd a preacher to many souls.

As

As to the translation, I have only to say, that, according to the ability given me of God, I have done it as well as I could. One thing though, I must mention, that I have endeavoured to make the Shepherd speak as plain in English, as in his native tongue, choosing to avoid any dressing or adorning of his language, however homely in some places the phraseology may appear; and I think every judicious reader will approve of this; for the glory of God is greatly illustrated, when we hear the most sublime secrets of religion stammered from the mouths of babes and sucklings in their own artless, simple, unaffected language, by which they plainly prove that what they have received is not from man, but from God. And blessed are they that are not offended with them.

I have also taken the liberty to intersperse many little notes and remarks throughout this narrative, hoping they may be helpful to illustrate some passages, and make them more clear; and the reader will see that, in several particular remarks, I have spoken my mind quite freely, without concerning myself who may, or may not, be pleased with me for so doing. Only remember this, that what I have done of this kind proceeded from a desire of the glory of God, and from a spirit of love to man, that heartily desires the welfare of the followers of Christ, of every sect, name, and denomination whatever. Furthermore, let the reader observe, that none of my remarks are designed to aim at any particular persons; but where-soever the cap will fit, there let it be taken and put on, that such may be humbled and repent.

And

PREFACE.

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And now, friend reader, I will detain thee no longer in the porch, but invite thee to go into the house, to sit down and feast on what God has here provided for thee. If the entertainment is plain, yet thou mayest find it very wholesome and edifying to thy soul, which ought to be the end proposed. And in order that it may be so, remember to pray to God, that he may give thee his blessing along with it. And I earnestly beseech thee, if thou knowest what it is to have access unto the Father by Jesus Christ, do not forget to pray for him, who has nothing to boast of, but the unchanging mercy and loving kindness of God his Saviour; to whose blessing, christian reader, I now commend thee, and am, for his sake,

Thy humble servant;

CORNELIUS CAYLEY.

*Mount Street,
April, 1762.*

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And now, friend reader, I will detain thee no longer in the porch, but invite thee to go into the temple. To thy house and seek on about God and his promised for thee. If the entertainment is plain, yet thou mayest find it very wholesome and edifying to thy soul, which ought to be the end proposed. And in return, that it may be so, remember to pray for God that he may give thee his blessing along with it. And I earnestly desire thee, if thou hast any reason to think there exists the Father's Spirit within thee, that thou shouldst be ready to give thy heart, words, and actions to him, that the Father may be glorified in thee, and that thou mayest be made a partaker of his everlasting glory and lasting love. I will commend thee, and am, for his sake,

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THE



THE
SERAPHICAL SHEPHERD:

CONVERSATION I.

1. *The first meeting with this Shepherd, and description of his person.—4. Of his grace, and spiritual gifts.—7. His discourses upon union with God—upon growth in grace—sufferings and prayer.—11. The illumination of the soul ; inward operations of the Spirit.—15. The danger of human praise, &c.*

I WISH I had a sufficient capacity to recite at large, and a sufficiency of light to express, the particulars of an extraordinary blessing, the Almighty bestowed upon me in leaving my own country ; who caused me, by his providence, to meet with one of the most remarkable persons I ever knew ; and from whom I learned many wonderful and divine secrets.

2. I found in the machine just by me, a youth about eighteen or nineteen years of age, extremely

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ly simple and plain in his speech, and without any learning; who, after having been a servant from his infancy, was now a shepherd, but so enriched and filled with the grace of God, and the most sublime spiritual gifts and graces, that I never saw the like.

3. He was never instructed by any but God in the spiritual life; and yet he enlarged to me on this subject, with so much sublimity, abundance, and solidity, that I never heard or read any thing to be compared with it.

4. As soon as I had discovered this treasure, I separated myself from the rest of the company, at meals and at other times, that I might be with him alone as much as I could. In the intervals of our discourse, he was continually in prayer; in which, he was very sublime: The tumultuous agitations of his passions being imperfections, as he told me, that God had delivered him from; though in the beginnings of his spiritual course, he was more alive to them.

His whole soul appeared to be filled with a great simplicity and a profound humility.

By means of his simplicity, I discovered many choice secrets of his soul, whilst at the same time his humility secreted from me many others.

5. During the three days we were together, I put him upon discoursing on all the various particulars of spiritual things, as well speculative as practical; which he did in such a manner as filled me with astonishment.

6. When

6. When he perceived sometimes how much he had said, he would throw himself down at my feet, to humble himself; for we frequently got out of the machine and walked, that we might converse with more ease and less interruption.

He believed himself, and was assured that he was the greatest sinner in the world; and earnestly prayed and entreated me to think the same of him.

7. He discoursed me one whole morning upon the different degrees of the soul's intimate union with God; of the communications of the blessed Trinity, distinctly to be experienced; and of the inconceivable familiarity that God useth with those whose hearts are purified by faith.

He told me also of the secrets that God had communicated to him touching his attributes; and particularly of his justice upon those souls who rested short of the christian mark; also of the different ranks of saints and angels.

Amongst other things he told me, he would not exchange one single enjoyment, that he perceived from God in communion with him, for all that the angels in glory, or men put together, could bestow upon him.

He told me, that a soul that walked in the true light was so filled with God, that all its motions were under the influence of God's power, even extending to the body, except some little wanderings, in which the soul sins. These were his own words.

He

He told me nothing advances a soul more than self knowledge, and plain dealing with itself in what was not right; That it was not sufficient to pray for the highest attainments in grace, but that violent efforts were necessary; and that it was people's own fault if they did not advance in conquests over self.

That it was a great misfortune, that a right use was not made of sufferings and bodily infirmities, in which God had great designs; that he united himself to the soul more perfectly in tribulations than in delectations; and that a too scrupulous and nice care of one's bodily health was a great hindrance to the soul.

That true prayer consists not in giving to God, but in receiving from him; and after having received from him, to return it back again in love.

That when the love of God increases to a degree of ecstasy, the soul's fidelity consists in flying from, and being stript of all, in proportion as God approaches to fill it.

8. I proposed to him, in the character of another person, all my own spiritual difficulties; on which he so satisfactorily resolved me that I thought he was an angel. He never would promise to pray for me, for that, he said, was not in his own power; but he would do it when God gave him the ability.

9. In short, he displayed such a variety of excellent spiritual matters, that I cannot put them in writing; and I am persuaded, that these three days were more profitable to me than many past years of my life.

10. What

10. What I found most remarkable in this youth was, an admirable prudence ; and an extraordinary energy and power attending his words.

11. He told me that the supernatural light that God pours into the soul, causes it to see what it should do, more clearly than the light of the sun discovers sensible objects ; and that the multitude of things that such a soul discovers in itself, is far greater than all that is to be found in bodily nature. That God in all his greatness dwells, and makes himself sensibly perceived, in the faithful, simple, and pure soul.

12. I urged him to tell me, if no body had instructed him in these things ? He said, no ; and that there were some souls that got more hurt than good by human teaching. That to such souls as were under the Spirit's teachings, God is always present ; and that he alone dwells in them ; and that when charity leads them to converse with others, they receive great communications from God ; and that in the night when in their sleep, they lose very little time, being taught then as well as in the day. He told me also, that though the Bible was to be destroyed, God had taught him enough for his own salvation,

I asked him how these things were ? He answered, that I knew better than he, and that he was the most ignorant of all people.

13. He told me that Christ had particularly taught him to excuse, and bear with, his fellow creatures, and not to be harsh and bitter towards them.

He told me wonderful things, for the consolation and direction of such who were drawn after the pursuit of spiritual things, and yet were hindered by bodily infirmities ; That God required of such, much patience ; after which, if they faithfully submitted to these trials, he would presently set all things to rights again.

14. One of his most elevated discourses was, how God works all things in the hearts of his children by Christ the true and living Word, and of the near relation they have to him by his Son, in all their dispositions, and even in their sufferings.

15. He told me that men of our profession, that did not renounce the pleasure of human praise, would never truly enjoy God ; That such persons, are thieves and robbers ; and that their darkness would increase more and more.*

That the smallest unprofitable matter darkens the soul.

That which hinders the freedom of the soul, is a certain habitual dissimulation which restrains it. These were his own expressions.

At last I parted from him, he asking me a thousand pardons, for having spoke with so much pride, he was so incapable to praise and honour

* Let all ministers of the gospel, and private christians too, consider well of this ! and examine themselves very closely in all their religious duties, whether or no in the secret of their souls, they are really seeking to display God's glory, or their own. If a man has gifts like an angel, and seeks his own honour thereby, he is, in God's sight, a devil in disguise.

honour God. He said that it did not become him to speak to others by words, but by a simple and humble behaviour.* He said, moreover, that the familiarities of God with the soul, ought to be kept in a proper secrecy and silence; that God willed it should be so.

16, Indeed I found it necessary to use great industry to get any thing from him; sometimes making as if I took no notice of him; other times telling him it was charity to entertain me with some discourse, as I could not always speak; and then he would lay aside all constraint, and quite enflamed with divine love, would speak according as the Spirit of God gave him ability; and with much liberty. As soon as I asked him to pray for me, he would be somewhat stopped, being extremely humble, and thinking himself the least of all. What I have here related contains the substance of our first conversation; in which he opened himself much more than he designed.

CONVERSATION

* Nothing hinders the soul's progress more, than a proneness to much talk! Many, when they ought to be learning in stillness at Christ's feet, are lavishing away what little they have, in noise and words. I will venture to say, that the prevailing custom of running on and talking of religious matters, without any degree of spiritual favour, or divine unction, is very pernicious to the divine life, and grieving to the Spirit of God. Let christians learn to put a bridle in their mouths! Let them know, that though they talk never so much, if it comes not from Christ's Spirit, it is only mere 'vanity and vexation of spirit.'

CONVERSATION II.

1. *Of the fountain of good thoughts and actions.*
 6. *Difference between God, men, and devils.* 7.
Consideration of the sufferings of Christ; and also
of our own. 9. *Grace the foundation of all vir-*
tues.

THE second conversation I had with our Shepherd, he spoke to me chiefly of our daily duties and religious practices.

2. He told me that every day we ought to be looking unto the excellencies of Jesus Christ, to adore them and to desire them.

3. That after we had been never so long engaged in earnestly seeking after God, if we received one good spiritual thought, we ought to think ourselves well paid, beyond our merit; and that we ought to honour it as a present from paradise, as the bread that nourishes saints and angels.

4. He told me that when he proposed any thing in prayer, he never said, that henceforth he would do such and such a good thing, or resist such and such a vice; for it was presumption; but that he offered himself unto God as an unworthy instrument in his hands, to enable him by his grace to resist such a vice, and to do such a good action. So that in case he succeeded, he thanked God for accepting and making use of him; and if he did not succeed in some such
 good

good design, he did not make himself uneasy, as God was not under any obligation to make use of him therein.*

5. He told me, that if the devils, after a thousand years sufferings, could have one good thought, they would know it came from God; but that their seeing heaven and happiness at a distance from them, was the cause of their despair and misery.

6. He made an excellent remark, touching the whole of intellectual nature; as containing God, angels, and men; and putting the good angels in the same class with men, he placed devils in the third class, in the following order; God, men; and devils. He said, that goodness was inseparable from God; his justice inseparable from devils; and that his mercy was inseparable from good angels and men; so that nothing but the mere mercy of God distinguished us from devils; and that whatever good thing was to be found in angels or men beyond devils, they were indebted for the same entirely and alone to the pure mercy of God.

7. One

* Reader, let this be a lesson! Many are the miscarriages that christians suffer in their good designs, through a presuming too much upon their own strength. True humility teaches, to have no confidence in ourselves; but to have our whole dependence upon him, who 'worketh in us both to will and to do of his own good pleasure.' St. Paul said he was not 'sufficient of himself to think a good thought,' and yet he could do 'all things through Christ strengthening him.' Though it is right to distrust ourselves, we must not distrust God; but confide entirely in him.

7. One thing that struck me with astonishment in the discourse of this shepherd was, his saying that every time the sufferings of Christ were represented to him, that it was also representing to him, that it was the Father who judged his Son to die; and that he was obliged to adore the justice of the Father, in not sparing his Son, and that a particular homage was due to God for such judgment. Then reflecting upon his own sinful soul and body, he would consider the sorrows and griefs that he might sustain himself; and then would adore God for his justice in so afflicting him: After that he would return to consider the sufferings of the Son of God, both in soul and body, and adore him for them; then descending again to think of his own sorrows, he would be thankful for them as inflicted by a just God.

8. He said moreover upon this subject, that it is not enough to adore Jesus Christ in his sufferings, but also we ought to adore his gracious intentions towards us in his sufferings and death, and every thing else in him that was hid beyond our capacity to understand; that the sovereignty of the Son of God made this adoration our duty, even if it was not to our own profit or advantage.

9. Finally he said, that we ought often to address ourselves to Jesus Christ in prayer; that through the grace which is in him, as a faithful minister, and the doer of all goodness, we might be introduced into his patience, charity, gentleness, and all other virtues which we adore and acknowledge

Knowledge in him; and that when we were so blessed, we should attribute nothing to our own industry, but acknowledge ourselves entirely indebted for the same to his grace alone; and that he believed this made St. Paul say so often, "Yet not I, but the grace of God which was in me," &c.—1 Cor. 15. 10.



CONVERSATION III.

1. *The cause of the soul's trouble.* 3. *The greatness of man's corruption, and impotence by nature.* 6. *Of Christ's dominion over souls.* 8. *Of the love of our neighbour.* 18. *Of the love and practice of godliness.* 24. *Facility of religious progress. Of self denial.*

SINCE the second conversation I had with my Shepherd, already mentioned, behold a third! which I hardly know how to put into writing, because it contains the most sublime and hidden precepts of religion, under the garb of very simple and plain doctrine in appearance.

2. In this discourse, he told me, that many soul troubles that numbers of christians groaned under for several years, were frequently owing to their not being sensible of being by nature under the capacity of the law of sin; and without power to do any good; and for this reason it was, that God often permitted such persons to go on many years in the observance of their own rulers,
greatly

greatly desiring religious progress, without being able to get the better of any vice; or to acquire any desirable goodness. All which was in order that they might learn to know their own inability; and to seek from God alone the necessary power to conquer sin, and to acquire those things which they could not find in themselves.*

3. He convinced me in a few words, how that to entertain a thought of any power or virtue in ourselves, was nothing but presumption, deceit, and gross delusion; and thus he proved it. All the power that accompanies the natural being which we derive from Adam, as it relates to the matter of our salvation, is only such a power as he had after he had sinned, for 'he begat sons in his own likeness,' which is only a power to all evil and vice, which more properly is weakness and not power. It is easy to see then, that we are born in sin and weakness, and that it is inseparable from our nature, as touching the substance of Adam, which

* This is a very just remark of the Shepherd's. For many poor hearts toil and labour, to 'gather grapes from thorns, and figs from thistles;' not considering that weighty admonition of Jesus Christ, viz. First, 'to make the tree good, and then the fruit shall be good.' We are made good trees by union with Jesus Christ; and then the divine sap of his blessed and Holy Spirit makes us capable of bringing forth fruit unto God: 'Yet not we but Christ who liveth in us, 'who is made unto us of God, wisdom and righteousness, and sanctification, and redemption.' Oh what a treasure is Jesus Christ! blessed be God for Jesus Christ! In the following beautiful lines, I have somewhere met with, I will tell thee, Oh reader, what Christ is to me.

To all my vileness, Christ is glory bright,
To all my miseries, infinite delight;

To

which is the body : And because the soul created by God, from whom it derived power to do good by its free will, enters into the sinful body ; it is also entangled in the disorder of Adam's fallen nature ; by which both reason and will are become dark and corrupt ; so that we ought to consider ourselves as surrounded with impotency and weakness on every side *

For which reason he said, we ought to renounce this deplorable power of Adam, which is in us to our prejudice ; and that the only way of salvation is to renounce that which is of Adam in us, and all that we have derived from him, that so the spirit of Jesus Christ may be established in its place ; as also the power, courage, grace, and light which flow from this fountain, the Lord Jesus Christ.

4. It is necessary, said the Shepherd, to take a daily review of our misery ; not such as we see
C it,

To all my ignorance, without compare,
To my deformity, th' eternal fair.
Sight to my blindness, to my meanness, wealth,
Life to my death, and to my sickness, health ;
To darkness, light, my liberty inthrall :
What shall I say ? my Christ, my All in All !
Amen. Hallelujah.

* When this truth is experimentally known in the heart, then is Christ and his salvation as acceptable to the soul as the gentle rain is to the new mown grass. Reader ! if thou knowest this to be thy case, remember, God has laid help upon one that is mighty ; even one who receives the weary heavy laden sinner, when he hath got nothing to pay. For thy further help, I refer thee to what this honest Shepherd says upon prayer, in his fourth conversation.

it, for our eyes flatter us, because they are of us ; but in such a manner as God sees it.

5. He said, that if we had never so small a desire to be united to Jesus Christ, and to be devoted to him, we should take pleasure in getting rid of our own will and natural propensities, that we might be ruled by Jesus Christ ; praying him to take the government of our souls ; seeing moreover, that by his incarnation and death, he has acquired a just right over sinners.

6. No sooner had this devout Shepherd finished these last words of the right and title that Jesus Christ has acquired over us by his death, but lifting up his hands and eyes to heaven, he remained near a quarter of an hour as one deprived of all sense. His coming to himself I waited for with impatience : At last, with a profound sigh, he broke forth into the following expressions—
 “ Since it is so, that the Son of God has bought me with his blood, and has won me by his death ; and that by this blood applied in my favour, vile and despicable Shepherd as I am ! I am an adopted son of the natural Son of God ; I am his own as much by right and justice, as he is his Father’s by nature ; insomuch that as he cannot deny that relation without destroying the dignity of his Father ; so I, despicable Shepherd, who am his adopted son, and over whom he has gained so absolute a right, that I cannot deny it or refuse it without committing very great injustice, and destroying as much as in me lays, the greatness and excellency
 of

of the Son of God, considered as a Mediator and Redeemer. This is the reason why we must diligently renounce and withdraw from every thing that contradicts, never so little, this perfect right of dominion that Christ has over us.

“If then the world by its flatteries draws us to comply with it; if the devil by his gilded baits injected into our souls; if the flesh by its allurements and self pleatings to gratify ourselves or others; I say, if any of these allure our minds never so little from a close attachment to Jesus Christ, and the right he has over us, we must renounce them all.”

7. He said, that as often as the soul refuses any thought, word or action that tends to draw it from its allegiance to Jesus Christ, that these are so many sacrifices, homages and renewings of vows; by which such persons own the right and title of Christ to them, and his dominion over them.

How must we love our neighbour.

8. I know not whether this angelical Shepherd, in the ecstasy of his spirit, had not some discernment, or charitable fear, that my soul was apt to be too strongly attached to that which was amiable in the creature, to the prejudice of his Redeemer; for he passed from this discourse, so excellently, to the great and sublime love that Christ's right over us required from us his due, that I was quite penetrated and astonished.

9. Since then, said he, men and angels are become the right and property of Jesus Christ, they
are

are no longer to live to themselves, but to him; and consequently they may not place their hearts and affections upon any creatures, further than it is agreeable to the mind and will of the Redeemer. So that I cannot justly withdraw my heart from Christ, to put it in another's power, nor receive another into my heart without injustice and robbery; unless upon the following conditions. 1. That I love a person for Christ's sake, because he loves him and takes pleasure to bless him. 2. Because he commands me to receive and love such a one, as a member of his body. 3. That I love such a one in the manner he does; it being natural to Christ, to love in the creature what he sees of his own there, either of nature or of grace; he being the source of both.

10. He also told me, we have three amiable objects; God, our neighbour, and ourselves. That we should love God with a respectful heart; our neighbour with a tenderly mother-like heart; and ourselves with a judge's severity; our sinfulness making this but justice so to do.

11. He told me, moreover, that when we saw a creature disposed to love and serve us with an unreasonable affection, we should regret, that a heart that might love God, should be so taken up with us; and that we should be sorry to occupy that place in such a one's heart, that of right belonged to our glorious sovereign Lover and Redeemer, Jesus Christ. That in order to remedy this evil, we should endeavour to display the fruits
of

of Jesus Christ in our words and behaviour; that so, such persons seeing in us some features of his beauty, might come to love him in us: And thus we might be beloved without prejudice to our Redeemer.

12. That which pleased me the most in this discourse of my Seraphic Shepherd, was the following conclusion; with which I was so satisfied, that I don't think I could have a more perfect, easy, reasonable and judicious method of regulating my love. He mentioned to me the comparison which Christ made between our hearts and the kingdom of God. Who said to his disciples, The kingdom of God is within you: Upon which the Shepherd took occasion to observe, that the figures and natural similitudes which Jesus Christ made use of to illustrate heavenly things, were very excellent and suitable to his designs; and that if we labour to have our hearts formed after the model of the kingdom of heaven, we should have both divine and human affections under proper regulations; and the sensitive or animal part would not hinder the more rational and better part.

13. In the kingdom of heaven, which is paradise, God is willing to admit his creatures into fellowship with himself; so is he willing we should admit others into the spiritual kingdom which is in our hearts. In heaven, such are freely admitted who are washed from their sins; so also, such may be received into our hearts with Christ. In

heaven, amongst all the different degrees of saints, none presume, like Lucifer, to occupy the highest place; for God reigns there as king. For the same reason our hearts are called his kingdom, and his acquired dominion; because he not only reigns in our hearts, but is preferred there to all those whom we have admitted into our love for his sake, "that in all things he might have the preeminence."

14. Thus it is allowed us to admit others into our affections, that so we may altogether embrace one another at the adorable feet of the King of Love, as children who play before their father, or as subjects before their king; and so urge and excite each other to fall down like Mary Magdalene, and to embrace the feet of Jesus Christ our Saviour and sovereign King of Hearts,

15. We may also imagine that he takes pleasure to see us united in one design to please him; and waiting to know his commands, that we may be ready mutually to unite all our power and industry to employ the grace he has bestowed upon us only to his glory; and if we love one another in this manner, we may rejoice in Christ's rule over us; and as one company, behold the Redeemer reigning over each one of us; being well satisfied that Christ should continue this kingdom in us.

16. Finally, he told me, that if we found Jesus Christ did not reign over us so much as we wished for, that we should be continually crying to him, "Let thy kingdom come!" and never cease so doing till we obtained the same.

17. In.

17. In concluding this affectionate discourse, he told me, God only required these three things of us.—1. That we should prefer eternity to time.—2. The soul to the body.—3. The Creator to the creature; and that all this was so reasonable, that no person in his senses could deny it.

How we ought to love virtue.

18. After my Shepherd had finished his discourse upon the right method of loving the creature, he proceeded to show unto me how we ought to love virtue; saying, that we should not love or esteem it barely for its excellency in itself or in us, this being only philosophical; but that we ought to love it, because of its beauty and excellency in Jesus Christ; and then we loved it in a christian manner. For in itself, and in us, singly considered, 'tis but human and natural; but in Jesus Christ it is all divine and supernatural. Love then virtue, because it is in him; and practice it diligently, because Christ practised it.

19. Hence, said he, we come to learn the great advantages which mankind derive from the being of Jesus Christ. For as the nature of an animal is much more excellent in a man than in a brute, because it is united to a reasonable soul; so men receive from Christ a much more excellent being, by union with him, than their natural being; because the human nature in Christ is united to his divine nature, which is God.

20. Animal actions are much more noble, as acted by men, than by brutes; and we take more pleasure

pleasure in seeing them performed by men than by brutes.

Thus we may easily believe that human actions are much nobler, as performed by the incarnate Son of God, than by men; and we ought to take more pleasure in contemplating them in him, than in themselves, or in us, as considered separate from him. In Jesus Christ all human actions are sanctified and divine, because he is God. If animals could contemplate their actions, as done by man, and could imitate them, and do them in the same manner as man doth, then they might be called reasonable: By this we may see how man by contemplating human action as done by Jesus Christ, and doing them after that model, such actions become sanctified; and in a sense may be called divine, as being done by Christ's Spirit; which makes such actions done by the saints, holy, christian, and supernatural, owing to the relation they have to Jesus Christ, which is a great honour.*

21. He also told me, that God's servants, in this life, may take some recreation in honest and lawful

* The Apostle Paul informs us, that "the first man is of the earth, earthy: The second man is the Lord from heaven. As is the earthly, such are they also that are earthly; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthly, we shall also bear the image of the heavenly." 1 Cor. xv. 47, 48, 49. From whence we may learn what an amazing dignity man receives by union with Jesus Christ; when, by virtue of "regeneration, the being born again of incorruptible seed," he no longer lives, but Christ lives in him; even that "Christ, in whom dwelleth all the fulness of the Godhead bodily." Blessed are they who are divinely taught to sell all lives, to obtain this eternal, incorruptible, perfect life of Christ in God!

lawful actions ; but in order to make them more complete, we should consider them sanctified not in us, but in the infancy of Jesus Christ ; where they may have been in a very perfect manner ; and added, that if we did these things in such a view of Christ's actions, which were pure, simple and innocent, it was a way to revive in us the holy infancy or simplicity of Jesus.*

22. From all which, it is easy to see, that our human actions, and our acts of moral virtue, have no other excellence or perfection, than what they derive from the incarnate Word, our Redeemer, in whom they are done. With regard to their merit, they have none, but what they borrow from Jesus Christ. It is our privilege to be found doing them ; and it belongs to Christ, as judge, to approve of them as he sees fit.

23. He said, we ought every day to present our actions to Christ for his approbation or disapprobation ; and to be pressing forward, that they might by improving more and more.

24. The end of this sweet and agreeable conversation was, that there were numbers of religious persons, through a timorousness and weak-mindedness, inclined to draw back from the right way, through fear of the mortification of their nature.

* When this maxim of the Shepherd's is rightly understood and practised, it makes the most common actions of our lives as so many acts of devotion. " And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God, and the Father by him." Coloss. iii. 17. See also 1 Cor. x. 31.

nature and self love. But, said the Shepherd, fear not ; for God does not require that nature, or the love of one's self, should be destroyed ; far from it. For without nature we should not exist ; and without the love of one's self, nature could not preserve its being : but 'tis the corruption and depravity in our nature by original sin, and the inordinate affections of self love, which cause us to seek to gratify ourselves contrary to the order and righteousness of God : 'Tis these disorders of nature and self love that ought to be mortified and taken away, and not nature, or self love, as considered separate from these disorders. Therefore we are to deny ourselves of all those things which nature or self love may lust after, contrary to the mind and will of God.*

CONVERSATION

* In this may we see the goodness of God ; for whatever is contrary to his will, is contrary to our real welfare. It is a maxim in divinity, worthy everlasting remembrance and thankfulness, that whatever God commands his creatures to do, or to abstain from, he has not only consulted his own glory, but also their true happiness both in time and eternity. True religion is nothing but a blessed scheme of divine love, to bring back poor man from all his miserable wanderings, that he may find eternal rest and peace in God.

CONVERSATION IV.

1. *That the way to true evangelical piety is the purity of the soul, and communion with God.* 2. *Of true books, and true teachers.* 6. *Of prayer.* 14. *How to acquire it.*

SINCE God favoured me with the happy meeting and converse of this Shepherd, he delighted me so much that I quitted all company, and every thing else, to enjoy so great a privilege.

Having heard him discourse upon some things which my pen is not able to express, nor my understanding to conceive, and doubting by what spirit he might be animated, I could not refrain entreating him to tell me, in confidence and charity, by what means his soul received such heavenly discoveries.

To which, without difficulty or delay, he smilingly answered, That there was no occasion to ask the way, for that there was no other than the purity of the soul, and its communion with God. For, said he, 'tis by the purity of the looking glass* of the soul, that it remains in quietness, and

* Who can help admiring here, the beautiful and unadorned simplicity of this passage! It seems to be an excellent comment upon the two following passages of scripture; "Blessed are the pure in heart, for they shall see God." Matt. v. 8. And this; "We all with open, or unveiled face, beholding, as in a looking glass, the glory of the Lord, are changed into the same image from glory to glory," &c

and in a situation fit to receive upon it the luminous or lightsome face of God, who imprints his image upon it. By which means the soul comes to know him, so far as this life will admit, and by the familiar and intimate communion and intercourse that it has with God, and God with it, the soul is habituated to that respect and purity of behaviour and words, as is most fitting the court of such a Prince, and the affairs and mysteries that are there carried on. And it is owing to this, that a rustick Shepherd, like myself, may become an eloquent divine; for in this royal academy I am instructed.

2. I asked him, if he had not made use of some spiritual book, or some instructor or teacher? He said, yes; but that he made use of both in the Fountain, and had left the streams. That his spiritual book was the Holy Gospel, and that his teacher was the Author of it. He said he had some desire to make use of the directions of men, but he had observed, that what one built up another pulled down; which made him judge that such a contrariety of opinions could not proceed from the spirit of God, which is not contrary to itself; and for this reason he applied himself to the first and best teacher, and to the spiritual directions he hath left in the scriptures.

3. For, said the shepherd, since prayer is so noble an action, that it dignifies those that practise it, by the familiar conversation which it allows them in the court of the King of glory.

And

And since the Son of God, the King of ages, by prayer converses with men, and has so highly praised and recommended it, that in his directory,* he continually teaches that we must pray, and without ceasing, it is not likely that he should forget to teach us the way and manner, how we ought to govern our spirits in this academy and royal court. So that having found the method very clear and plain, and which also Christ confirmed to me by his own example, I thought I ought to follow it, and advance by his directions; and if I could not advance by these, I thought I ought never to expect it from the directions of men, who are generally bigoted to their own opinions.

4. I do not say this to reject or despise the reading of good books, or the directions of understanding and experienced men in spiritual things; for both may be very useful in their proper places. But, said the Shepherd, I answer you simply, as to what relates to myself, and to let you know, that Jesus Christ instructs me more by his own sayings and actions recorded in the scriptures; and instructs me better how to pray by the spirit of his grace, than all the books and teachings of men in the world can do. I speak of such men, who, not following the light and instinct of the divine Spirit, are led by their own spirits; and pretend, nevertheless, to tie souls to
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* The name our Shepherd gives the scriptures.

their modes and opinions; which being contrary to the divine conduct, do much more hinder and lead souls out of the way, than they profit or help them.*

5. I asked him, by what steps he was first introduced into this way, and continued to grow therein; praying him to instruct me; and that I would follow the same, not as the instruction of man, but of God by man.

You will soon know, said he, the right instructor in this exercise. If it was a mortal, sinful man, however eminent he might be, his instructions might meet with something in your spiritual or corporeal nature, not disposed to receive them, and if you did receive them, it might be through a constrained submission to the man, which would be

* This is a very just remark. For how many that take upon them to instruct others, are angry when Jesus Christ leads their pupils beyond the scanty measure of their rules. Again, how many people deny the teachings of God in their own and others souls, because they do not agree with the opinion of some man, whom they have set up as an oracle instead of Jesus Christ. But I beseech all ministers, of every denomination, to suffer Jesus Christ to teach his children as he pleases; and to take care, that whilst they are helpers of souls, they do not presume to have dominion over their faith; a thing the apostles themselves would not do. And again, I beseech all people, of every denomination, that whilst they honour the servants of Christ, still to remember their Master, and to look above all men to the great teacher, Jesus Christ, as this honest Shepherd did. Ministers are but under tutors to Jesus Christ, and they should rejoice when their scholars are ripe for their Master's teachings, by the immediate anointings of his blessed Spirit; which often instructs more in one moment, than all the ministers in the world can do in all their lives put together. See John vi. 45.

be an unnatural violence, rather than a sweet alluring. But if the instruction comes from God, as God is the Creator of souls, and the Father of our understandings and wills, you will perceive it easily takes place in you; and your soul will be so far from finding an opposition, that it will be much pleased with it: The soul perceiving itself so highly dignified and blest by it, in all its operations, that it will think itself created on purpose for the practice of it. Receive then from me what follows, as a proof.

Instruction for prayer.

6. Before I applied myself to prayer, I wanted to know what prayer was; and seeking for it in my directory, composed by the Son of God, I learned it was nothing else but the intercourse of the soul with God; and that when Christ went to pray, he did nothing but withdraw apart, to speak to God his Father. From whence I discovered two sorts of prayer; or two manners of discoursing with God. One in praising and adoring him for his perfections; the other in making requests to him. For sometimes the Son of God, lifting his bodily eyes to heaven, to teach us to lift up the eyes of our souls, blessed and praised, and gave thanks to his father, on account of his proper excellencies, and that in us is adoration. Then, at other times, he prayed that he would glorify his name; and in his agony he prayed to be delivered from evil, saying, "If it be possible, let this cup pass from me." &c.

7. As

7. As soon as I gained the knowledge of these two sorts of prayer, as contained in this exercise, I cast my thoughts upon all intellectual creatures, as angels, men and devils, to see if they were all capable of prayer. And that I might more easily distinguish their capacity, I ranged them under three classes, viz. simple, or mere creatures; sinners, and adopted children of the Son of God.

8. Considered simply as creatures, I saw none of them were capable of prayer, as including praise; for such prayer being a familiar discoursing with God and such familiarity implying some equality, it was evident the distance was too great between the Creator and the creature.

Nevertheless, because poverty, indigence, and necessity, are inseparable from the creature; as goodness, riches, and abundance, are insparable from the Creator; every reasonable creature may use that sort of prayer which consists in asking and imploring relief from the Creator.

9. Considering them, secondly, as sinners, no creature is capable of the second sort of prayer; which is properly a familiar discoursing with God upon his perfections, with acknowledgment and adoration, and other graces. As for the devils, their spirits are too impure, and buried in darkness, to receive one good thought from heaven; which God never pours into such filthy vessels. And as for sinful men, who are in their natural estate, and wallowing in the mire of sin, they partake of the darkness of devils; and as they are dead, and separated from God, they have no right

to familiarity and conversation with him: And if, in their obstinacy, they attempted to approach the throne of the divine Majesty, the good angels would keep them back as they do the devils; and they would soon return to the darkness of the creature, to which their hearts are disorderly glued: And instead of divine things which they thought rashly to draw from heaven, the disorderly objects of the earth would surround their understandings with their dark images, with which they would be obliged to take up their satisfaction.

But sinners may nevertheless be admitted to this blessed communication, if they come as penitent publicans, supplicating for the grace from which they see they are fallen by their crimes; condemning themselves for the same, and renouncing themselves at the feet of the Creator and Redeemer Jesus Christ.

10. Considering the third class, viz. good christians, and members united to the Son of God, we enter into the same rights, that he has to present himself to his Father; to converse familiarly with him; to speak to him, and to receive his answers.

11. When then I was assured that rejecting sin, by reason of its hindering me by its darkness, and because of the hatred and disdain that God has to it, I might with a humble confidence in the blood of his natural Son, by means of whom I am an adopted son, present myself to the Father,

and improve my unlearned spirit at the imperial court ; and that I might be admitted to converse with him ; I then set about considering the subjects proper to employ myself with God ; fearing that if I presented myself before his eyes, without being well agreed with him, that I should either remain dumb with shame before so great a power or be obliged to entertain him with such rustick, simple discourses, as were unbecoming his dignity. I went then to seek my lesson in my scriptural directory, where, upon the opening of a leaf in the Revelations, I found what I wanted, “ a book written within and without.

12. This little book, without, represented to me the Creator ; and within, the Redeemer. When I saw this, I wanted no other book ; I immediately took my shepherd’s crook, and following my flocks in the pastures, I said to myself, I need no other light to read the outside of this book, but the sun ; which, discovering to me this great world, makes me see the wonderful footsteps of the perfections of God ; and as to the inside of the book, I need no other light than the light of faith ; which, discovering Jesus Christ to my soul, makes me see the remarkable fruits of his glorious excellencies, such as goodness, love and mercy, with all the virtues which he divinely practised.

13. And being thus far so well instructed, there remained nothing more than to know, to which of the three divine Persons, I ought to present

present myself; and in what manner I ought to begin. I immediately went to search in the book of my sovereign Director, and, observing what he did, and what he taught others to do, I found that it was to the Eternal Father I must address myself, as the fountain of all being, and father of all light.

Behold how Christ spake and addressed himself to the Father: Father, glorify thy Son; Father, I thank thee; Father, if it be possible, let this cup pass from me; Father, forgive them; my Father, into thy hands I commend my spirit; and thus he gave up the ghost praying to his Father.

See also how he instructed his disciples who asked him how to pray. Say, said he "Our Father which art in heaven, hallowed be thy name." And in another place he said, that "whatsoever ye ask in my name, he will give it you." There remains then only to show in what manner you ought to present yourself before God.

Manner of praying

14. In presenting yourself before the Eternal Father, to discourse with him of his proper perfections, it is necessary to do it with very great purity of intention; which ought only to be with a view to know the amiable and adorable perfections which are in him; with a design to praise, glorify, honour and adore God in them; and above all, offering yourself to God, to be clothed with such a degree of the spirit of prayer, as he sees fit; whether it be accompanied with distraction, dryness, trouble, or rest. 15. Your

15. Your intentions being thus purified, you must then begin to discourse with the Father Eternal. And in order to do this; by no means present yourself before his eyes in your own person; nor speak to him in your own name.

You must be introduced to God under these three titles :

I. In the person of his Son.

II. In the spirit of his Son.

III. In the truth of his Son.

First, in the person of his Son. Because we have no right to approach the Father, but by him, and being clothed with him. Behold a beautiful figure we have of this in the scripture : Jacob desiring the blessing from his father Isaac, durst not approach him without being covered with his brother Esau's garments, who had yielded up his right to him, and through favour of the smell and perfume thereof, he obtained the blessing from his Father. Is not this what St. Paul meant, when he said, " Put ye on the Lord Jesus Christ ? "

16. We must then present ourselves to the Father in the name and person of the Son. And if he asks who we are, we must answer, without fear of lying, after the example of Jacob, who said to his father, I am thy son Esau, we belong to thy Son : 'Tis he that lives and speaks in us, with which God is well pleased ; for the offering up of his incarnate Son, for the love and salvation of

of men, is an offering so agreeable and acceptable in his eyes, that it cannot be refused ; and there is nothing that the voice of Christ's blood asks of his Father that can be denied.

Thus coming to appear before God, to speak to and discourse with him, we must call to mind his Son Jesus Christ ; and being so near us, we must give him our polluted being, sins and vileness ; and sheltering ourselves in his person, and being united there, as members of the body to their head, we are hereby qualified to the same right as he has to hold communion with the Father ; and thus in his name, and covered with his garments, the Father cannot reject us.

17. When we come to the Father in this manner, he does not look upon, nor hear us, vile and unworthy as we are in ourselves ; but looks upon, and hears his own Son who is in us ; to whom we have submitted and resigned up ourselves, that we might be transformed into him, and be put in full possession of his person, and conformed to his will.

We must then appropriate and clothe ourselves with the person and merits of Jesus Christ, not our own, nor our own sufficiency, to have audience with our heavenly Father ; for the Son has merited it for us.

II. The Spirit of his Son.

18. In the second place we must come before the Father, in the spirit of his Son. This the Son himself, as a good director, taught the Samaritan woman, saying, that the true worshipper must

must worship God in spirit and in truth. Our own spirit is too fleshly and disproportioned to God, to carry on an intercourse with him, as we ought to do by our natural thoughts and discourses; since, as St. Paul says "We are not sufficient of ourselves to think a good thought; but that "all our sufficiency is of God." To have intercourse with God, we need a divine spirit, to form, in our understandings, thoughts worthy of him; and in order to have a divine spirit, we must renounce the baseness of our own studied discourses, and ask of Jesus Christ, that holy, divine, and eloquent Spirit, with which, while here on earth, he himself addressed his Father. It is not necessary to know whether we have this spirit before we begin; it suffices that we give up ourselves to it in faith and simplicity, that it may possess and conduct us according to its own operations. *

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* Many have been the disputes, whether we ought to know if we have the spirit of God or not, before we begin to pray; but there is no occasion to dispute about it; because the different dispensations, souls are under, make a material difference in this and many such cases. So that it is as foolish to lay down one rule for all, as it is to make clothes for people of various sizes, by one measure. What the Shepherd says is right, and is good advice; but, that he may not be misunderstood, take notice, he is speaking of beginners in christianity. For it is a matter of fact, christians ought to press forward to that state, where they may come to know when they are called of God to pray, and when to be still; and a great privilege it is. But, as I said before, the different dispensations, souls are under, make a difference in the rule; so that he that goes to pray, before he knows he has the spirit, and he that does not do it, till he knows he has the spirit, may both be right, and in their places and ought not to judge one of another; but rather learn "to keep the unity of the spirit in the bond of peace."

III. The truth of the Son.

19. We must worship God in truth, and be clothed with the Spirit of faith and truth : And we are then clothed with it when we contemplate a mystery or some divine perfection, not according to our natural understanding of it, which is too low and base, and no ways proportioned to it, but as the mystery or perfection is in itself, and according to its own dignity and merit as it appears in the light of faith ; in which light we are clothed with truth ; and so contemplate these things, not by natural or human ideas, but as they appear in themselves in Spirit and in truth.

20. And now behold how the soul is raised to worship and adore God. The understanding being clothed with the Spirit, and with true light of the Son of God, which is faith, it is sweetly drawn to meditate ; and considering some of the virtues, properties, and excellencies of God, in perfections of his nature, such as goodness, beauty, power, wisdom, love, purity, glory, &c. it finds some one of these fasten upon it more strongly than the rest : Then the soul stops to contemplate it with admiration. And this one may call contemplation, where the understanding is taken up with admiring the perfections of God, without noise or disturbance. Lastly, the affectionate power of the soul, which is the will, makes use of this enlightened understanding ; and, assisted by it, as a ray of light, she gains a happy passage and entrance into these divine perfections, which
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she understands and contemplates; where, being introduced, she will proceed to perform its part, rendering homage to these perfections which she adores in her Creator, where, being, as I said before, entered in by affection, she sees herself clothed and partaker of these divine qualities, 2 Corinthians iii. 18. And moreover, perceiving them flowing from God, like the sun beams, upon the whole creation, she follows the same; so that she adores these glorious perfections as they appear in God himself, and also as they appear out of him in all his works: And by this means finds the glory of God covering the earth also; the creatures themselves assisting such a soul.

21. Also in like manner meditating upon the virtues and natural and supernatural perfections of the humanity of Jesus Christ; passing into and being clothed with them, we adore them in him, and out of him, as in his children in whose hearts he is formed. In this last action and happy passage of the will consists true prayer. And this is truly to worship God in the person, in the Spirit, and in the truth of his Son.

22. And if, for your spiritual satisfaction, you desire to know practically the Spirit with which the Son adored and prayed, and addressed his Father, behold him in his agony praying in the garden; and I am persuaded you will see in your directory how you ought to be covered with this Spirit in your prayers. When he was in sorrow, through the sight of his enemies, his torments and
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his death, his Spirit entered into the virtue of patience, with which he covered himself, and the more so as the trouble of his senses seemed to increase. If such things happen to you, enter into and seek to be covered with the same Spirit. When Christ was refused his request, he clothed himself with the spirit of humiliation and resignation, in which he remained before his Father. When he was comforted by an angel, he entered into and clothed himself with the spirit of justice and righteousness; making use of this consolation only for the end for which it was given, that he might be strengthened courageously to endure the cross.

23. Above all take care to remain in that situation conformable to the spirit with which you may perceive yourself clothed, whether it be humility, sufferings, joy, sadness, love, or whatever else it may be, by being conformed to the divine will. Thus Jesus Christ remained in the situation conformable to the spirit which possessed him, whether it was joy or sorrow, &c. and as his pure soul knew that it was God's Spirit that led him and directed him into these different estates, he resignedly submitted himself unto the same, adoring this Spirit of God in him, however rigorous a director it seemed to be, by renouncing his own will and conforming himself to the will of his Father.

24. Imitate then Jesus Christ, since he is the sovereign director and leader of souls, and you

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shall be assured to have the true spirit of prayer, and you will not be unhappy with any thing by which you may be proved and tried ; on the contrary, all things shall work together for your good ; and you will also come to enjoy those lights and understandings which you have admired in me, without having considered that it is not our own industry, but the alone person and Spirit of the Son of God, which merits for us this grace, and familiar access to the Father of lights.



CONVERSATION V.

1. *Of the last judgment.* 3. *How God will be glorified therein ; and how desirable it is to those who purely love God.* 8. *The wonders of that day.* 17. *The last and still greater wonders of the same day.*

HAPPENING about this time to meet with a prophecy of the world's being near at an end, I shewed it to our shepherd ; who, having heard it read, shewed in his countenance and actions an extraordinary joy, saying softly to himself, whilst I was reading it, O that it was this day ! O that it was this day ! which made me ask him when I had done, why he did not weep and tremble, instead of rejoicing, seeing that the greatest christians have dreaded the last day, because of the general judgment that then will be ; where there will be no more place for mercy ? To which he made me an answer so excellent and elevated,
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and also so sensible and affectionate, that it will remain in my heart, as long as I live, as matter of astonishment.

2. He told me, that those christians who dreaded that day, being excited only with a self interested love, concerning those that were lost, among which number they did not know but they might be included, which made them only reflect upon the severity of the Judge, and the misery of the wicked. But as for me, said the Shepherd, renouncing the interest that my self love might cause me to take, either in their loss or mine, I espouse simply the interests of the Judge, and the great advantages that he and his elect will obtain in that day; I think I should have no love for this just and lovely Judge, if I did not desire, yea, passionately desire that day, in which all his desires will be accomplished upon angels and men.

3. I tell you, moreover, that this second coming of the Redeemer ought to be in some sort more earnestly desired, than his first was by the saints of old, for the great advantages that this second coming has beyond the first. In the first coming, it appeared that the Son of God had laid aside his dignity and glory, as St. Paul says, "He emptied himself, taking upon him the form of a servant." It appeared also, that he had renounced his great riches, entering into our poverty, and covering himself with the shame and confusion of sinners; and what is yet more, he really denied himself, the space of thirty three years that he lived

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ed in this world, of that glory which his superiour nature, both soul and body might justly claim, by virtue of the union and indissoluble marriage of his humanity with the glorious Word. On the contrary, in the second coming, he will appear in full possession of the double glory both of soul and body, no more covered with the filth of sinners, or the infirmities of this mortal life; but perfectly living and reigning in his proper majesty, glory, power, and authority of God his Father.

4. In his first coming, he came only for men, to be judged by them, and to submit to all the rigour of their unjust judgments to his sorrow: But in his second coming, he will come for himself, and present himself to all men and angels, to be their judge, and his judgment of them will be for the setting off and illustration of his own honour and glory.

5. And not only so, but I have this further to say, that as we are by command obligated to love Jesus Christ more than ourselves, under the double title of Creator and Redeemer, and to prefer his interests to ours, we ought to love his second coming with a very particular love, since all the interests and glory of Jesus Christ our Redeemer is contained in it.

6. If you knew, said the Shepherd, the glorious actions that will be wrought in that day, you would desire it as much as I. And would to God that all men in the world, and especially Christians and ministers, had but the least knowledge

ledge of it, which his great goodness has bestowed on me ! Then they would have no meditation in their hearts more sweet than that day. But I believe that the divine wisdom hides these things from the wise of the world, who are blind in their own natural understandings, to reveal them to the most simple and ordinary persons, such as myself.

7. These abrupt words gave me the strongest desires to know the Shepherd's particular thoughts concerning the day of judgment ; and having prevailed with him to communicate to me the discoveries that God had given him, of which I hoped to make a good use, he made me sit down by him upon the ground, and taking hold of me with one hand, and pulling off his hat with the other, that he might speak of this mystery with more respect, he began in the following manner to declare the order of that day's glorious transactions, so much dreaded by the world, and so much desired by himself.

8. First, our Lord Jesus Christ will present himself to men, angels, and devils, to be acknowledged as their universal Judge, as well those who shall be on earth at his coming, as those whose bodies have been buried from the first creation of the world. The devils will not acknowledge him with good will, but by force. The angels will do it with joy. The wicked will be found in the rebellion of devils ; and the elect in the submission of angels. Join yourself then even now to these ;
and

and imagine to yourself that Jesus Christ presents himself to you, to be acknowledged the Judge of the universe ; join yourself to him, and, entering into his zeal and inclinations, and espousing his interests, protest to give the blow where he will give it, to destroy what he will destroy, and to incline to what he inclines to.

9. Secondly, he will destroy the old world of Adam ; at least, every thing that had served to his corruption shall be then changed. New heavens, new earth, new sun, new moon. " Behold, said he, I make all things new. "

Let your zeal then be joined to his, give yourself to him, and all that is impure in this world of Adam ; and immediately renounce those things which mankind and yourself have made use of to offend him ; since God will utterly destroy them.

10. Thirdly, after having destroyed and perfected the old world, he will destroy in us all the disorders of Adam, which is the old man. Give yourself then, even this hour, into his Almighty hands ; and, being of one mind with him, full of a just anger against all those disorders that he and you know to be in yourself, and that he will destroy in the last day ; begin now in his strength to join in this destruction, before it is too late ; and this is to destroy the kingdom of Adam.

He will destroy the dominion also, that, till then, the devil hath had upon the elect, by the sin of Adam, and the corruption that was born with them.

He.

He will also destroy the power of the flesh, insomuch that the Spirit will from thenceforth begin its reign and dominion over the flesh. Seek then from this very hour, that this dominion may begin over the flesh ; and if it seems difficult, apply yourself to Jesus Christ by faith, that so, being fortified by his Spirit, you may at least disallow of the dominion of sense, and not give up your liberty to it.

He will destroy the dominion of death, which began almost as early as the world, and life will then begin, never to end, as well over the reprobate as the elect ; the bodies shall then be united to the souls, to which they were formerly companions ; though with this difference, that those whom God hath taken their lives away in his justice, will have them restored in the same justice ; but those whose lives were taken away, and their sins with their lives, in mercy, in the same mercy, God will give them his grace and glory, with that eternal incorruptible life which is himself.

11. But forget not to remark, and to adore in Jesus Christ that fountain from whence he draws his life, out of the abundance and fullness of which he recovers the whole universe from death, and establishes in it a life that is permanent and eternal. The fountain of this world's light is the bosom of the sun ; and the fountain or source of the life of Jesus Christ is the bosom of the Father, from whence he receives the eternal essence as his life ; so that, by streaming forth a ray of his eternal

nal life into the dead, he causes them to live in him and by him ; and Christ, being insparable from the Father, by this means will cause them to live by him to the Father : For this reason he calls himself "the resurrection and the life." And St. Paul also teaches the same thing, saying, " For we are dead, but our life is hid with Christ in God ; and when Christ who is our life shall appear, we shall appear with him in glory ;" that is, this son, this eternal life will, by infusing and communicating his life in us, make us like himself ; and we shall, by this means, possess a life which proceeds from the same source or fountain as his own.

12. Who then in the least degree can love Jesus Christ, and not wish for this day, in which he will have the satisfaction to see Christ's life reign over death ? Let us then adore, every day, that life in Jesus Christ, by which he will quicken the whole universe. For my part, said the Shepherd, after having adored this divine life, which will reign over death, I renounce mine entirely as a life that is not worth naming ; and I pray my Redeemer and Judge to take away from me all disorderly affection that I may find to this living death, or dying life, giving myself up to him to enter now in some measure into that new life never to be interrupted by death, in which I begin the first act of my eternal adoration that I desire may never be interrupted.

13. Christ, having restored life to all the dead, he will give sentence of condemnation and salvation.

vation respectively to angels, men, and devils. He will confirm the angels in their happiness, and devils in their misery; he will also give to the wicked an everlasting dying life, and to the predestinate an eternally living, flourishing life.

14. Considering that this is the case, I adore with all my heart the sentence that will proceed from the mouth of my Judge and Redeemer concerning myself; and loving him more than myself, if he gets glory by my condemnation, I will from this moment adore his judgment, and renounce my own proper glory and contentment, that may be swallowed up in his good pleasure; at the same time, nevertheless, detesting all my sins and offences.

15. Moreover I add, that in the last day Jesus Christ will accomplish all the desires of men, angels, and devils, whether elect or reprobate. The desire of angels is to see their places filled, their society increased, and the empire of the Redeemer made perfect; which will all be done in that day.

The devils, who have always desired a full dominion over man, will have it then established over all the reprobate. O dreadful dominion, like unto that which Christ once gave them over a lunatick, whom they threw sometimes in the fire, and sometimes in the water.

The wicked, whilst in this life, always desired the flesh, the world, and filthy lucre; and as they in this world desired and possessed these things in

a disorderly, and sinful manner, contrary to the will of God; so in the next world they will be surrounded in a disorderly miserable manner with the shadows and pictures of those things which they lusted after, which will be a part of their misery; and in this manner they will have their desires accomplished.

The elect children of God will, in that day also, have all their desires accomplished, which they could not have in this world. They will then find in Jesus Christ the most perfect joys and delights that they are capable of, both in soul and body, suitable to their glorified state; and this in the highest degree that can be. So God will fulfil all their desires.

16. Judge, reader, if this discourse of the Shepherd's, relating to the last judgment was not enough to satisfy a more advanced person than myself in religion, that he had received his learning from the Spirit of God.

17. As soon as he had ended the above discourse he made a long pause, remaining silent and wrapt up in thought. As I imagined he had done I was interrupting him, in order to ask some other question, that came into my mind; but he took me suddenly by the hand, and said, Softly, softly, father, this is not all. All that I have yet said may be conceived of by a human spirit; but what remains to say, cannot be known by any but the Redeemer, the Son of the Eternal Father, and those to whom the Father hath revealed it. Receive

ceive it then from him by me, poor and despicable Shepherd as I am, and lay it up in secrecy in your heart, and reveal it not, unless the Son of God moves and calls you to do it.

Behold then what the Shepherd further said to me in pursuing his discourse, which the reader will judge to be a secret drawn from the same bosom, from whence the beloved John obtained those secrets which we have recorded in the mystical book of the Revelations.

18. In the last day the Son of God, in the character of the Son, Redeemer, and Judge, will accomplish all the desires of his Father.

The first and strongest desire that the Father ever had was this; to establish his own being, essence and glorious nature in his Son, which he did, in begetting him by an internal action, in which he infused or communicated his own bright, luminous nature into him, as the sun does in begetting the light. This was the first divine communication, which was accompanied with a second, viz. the production which the Father made with the Son of the person of the Holy Ghost.

19. The second desire of God the Father was to communicate himself outwardly in the creatures by means of his Son, who was as a bridge for him to pass, and establish his natural image in them, like the sun, which by means of the light, as a bridge, doth communicate itself here below upon the earth; and this St. John has divinely taken notice of, where he says, "The Father
made

made all things by the Word, and without him was not any thing made that was made."

20. As then by the creation, which was the first outward action, God only communicated and established his natural image in the creatures, by his word the Son, and not his glorious divine image as it is in the Son; there remains his third and last desire, which is to establish his glorious image, or divine nature in them, so far as they are capable of receiving it; and this will be his final outward action, which consequently will also be by Jesus Christ, by whom God established his natural image in all things.

21. And I say, that this last desire of the Father ought not to be accomplished by any one but his Son who is God and man; first, because he is his Son, and again, because he has merited it by his humiliation. I will explain it to you. Jesus Christ, considered as God, and the Son of God, being as powerful as his Father, and also master of himself, he might, according to his own good pleasure, exercise his independent uncreated nature, which he received from his Father in eternity; and not only so, but had an equal right to use or exercise as he pleased, his created nature or being, which he received from the virgin Mary, by a temporal birth.*

But

* This deep remark of the Shepherd's is abundantly confirmed by the following texts from Christ's own mouth. "Therefore doth my Father love me, because I lay down my life that I might take it again, No man taketh it from me,

But this he never would do, in any other manner than what was according to the mind of the Father, being always submitted to his will, even to the emptying himself of all his glory. This is the reason why, in the last day, when the desire of the Father will be accomplished over all the works of his hands, that Christ will be appointed Judge of his own proper interests, as also those of all creatures, in whom the Father, communicating his divine and glorious nature, by his Son, and with his Son, will so powerfully seal and impress upon them this his divine nature, that he will also in and through his Son establish his dominion and reign over them to all eternity.

22. And take notice, that Jesus Christ will in such a manner establish the glory of his Father in all creatures, that they will change nothing of their own natural or specifical constitution,* but will receive from him a glory that will add unto them a supernatural elevated degree of very high dignities and divine communications. As thus:

He will establish his glory in heaven, in the sun, the moon, and stars; their natural clearness will be inconceivably heightened by the light and lustre

but I lay it down of myself: I have power to lay it down, and I have power to take it again. This command have I received of my Father." John x. 17. 18.

* This remark of the Shepherd's, with his following explanation of his meaning, may perhaps be no despicable comment upon the following text: viz. "Nevertheless we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness." 2 Pet. iii. 13.

lustre of God, which will be put upon them by Jesus Christ.

He will establish his glory in the earth, changing its dark quality into a transparent clearness without destroying its nature of earth.

He will establish his glory in our bodies in the same manner; and, by other gifts and glorious qualities, will raise and refine the senses and organs thereof to a very high degree of delicacy or spirituality, beyond what they are here on earth.

He will establish the glory of God in our souls, infusing and communicating his own glorious light, for the glorious light of the Father which is in him, into the sun of our understandings; by which joining or addition of glory, our souls will be highly ennobled and transformed into his likeness.

He will establish his glory in our wills, which may be called the mothers of love; and without changing their nature, will, by applying or uniting his glorious love, or the glory of his love to ours, cause our love to be raised to a degree of height and perfection, as much above our present state, as the glory and perfection of God is above the nature of man.

In a word, the Son being made Judge of the interests of his Father, after having considered the case and state of each creature, he will judge in what degree of glory the glorious kingdom of his Father is proper to be established and confirmed in each particular of them.

23. Another

23. Another secret is, that Jesus Christ will have justice done to all his mysteries which he hath wrought for man when he was on earth; they will be as sweetly, honourably and gloriously displayed in the redeemed souls in heaven, as they were dolefully and ignominiously displayed in his humanity on earth; not having ever been perfectly and clearly known of men, who always, in this life, are ignorant of many things, notwithstanding whatever hath been spoken, or written, or conceived by any one.

But in that day, justice will be done to these mysteries; for he will perfectly display all the wonders and secrets of the same, in his conception and birth; and the actions of his infancy, which are unknown; also the mystery of his being nine months in the womb; his passion; his sorrows; the thoughts that he had of us in his agony in the garden, and upon the cross. All these things, I repeat again, demand justice; and justice will be done to them in that day by Jesus Christ, who will display them highly and sweetly in the spirits of his elect; but not to the reprobate, to whom they profit not, which is caused by their own fault.

24. Who would not wish for and desire that day, that love the Lord Jesus Christ, since it will be so much to his glory? It is for this reason, said the Shepherd, I desire it even now; I love and adore it, and all that will be done in it, was it even to my own disadvantage, since it will be to the

the glory of the Father Creator, the Son Redeemer, the Holy Spirit the Sanctifier, and of all the most holy Trinity. I therefore charge and adjure the heavens, the earth, the sun, the moon, the stars, and all creatures to hasten to receive in them the glorious image, or nature of the Creator, by the hands of the Son Redeemer, and to make no resistance against these glorious impressions. I will give all diligence, said the Shepherd, to establish so strongly in myself and all others, the most holy and adorable mysteries of my redemption, graciously wrought out by my redeemer; that, was to rise a single doubt of any of them, or the least thought to the prejudice of the honour and glory that is due to them, I would upon the spot immediately condemn it as a capital enemy to the glory of my Redeemer, whom I revere and adore, as the only Judge of the interests of his Father, of his own, of mine, and also of all his elect, whether angels or men. Amen. Hallelujah.



CONCLUSION.

HERE ends the French original. The author, I suppose, not thinking it material to mention the particulars of his parting with this extraordinary Shepherd; nor indeed is it of any great consequence. It is more for our profit, that the Shepherd

Shepherd should slip away, and leave us in the contemplation of what so much fired his heart with adoration and praise, viz. the perfections of God.

And now, reader, give me leave to address a few words to thee, by way of conclusion to the foregoing conversations.

The scriptures abundantly declare the good pleasure of God, in choosing the foolish things of this world to confound the wise. And his design therein is, that no flesh should glory in his presence. Thou seest in this Shepherd the very essentials of true religion, namely, faith in our Lord Jesus Christ, aspiring in the flame of pure love to God. How beautiful is it, when the light of faith and the heat of love take place in the heart of man! Where this is the case, it is of very little consequence what the casket is, that contains this precious jewel; I mean the outward mode or form of worship. For St. Paul has informed us that, In Jesus Christ, neither circumcision availeth any thing, nor uncircumcision; but faith worketh by love. According as this precious, living, operative faith increases, the image of God is increased in the soul of man; and be assured, this is the very kernel, marrow, and glory of the religion of Jesus; for the very end and intent of the Father, Word, and Spirit, in creating, redeeming, regenerating, and glorifying man, is, that we might be conformed to the image of his Son; that so in him we might forever appear in his likeness; and be filled

filled with all the fulness of God. "Oh the depths of the riches of the grace and love of God! Where sin hath abounded, grace hath much more abounded: That as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life by Jesus Christ our Lord;" to whom with the Father, and the Holy Ghost, the perfection of all beauty and goodness, be honour, and glory, and praise, for ever and ever. Amen. Hallelujah!



END OF THE SHEPHERD.



FRAGMENTS.

On the Light and Influence of the Sun.

What a display of wisdom, love, and power is here ! How cheering and amazing is this profusion of light, which, streaming all around, revives the whole creation ! How magnificently has the Psalmist described the appearance of this wonderful planet, in the following words ! Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the bounds of it ; and there is nothing hid from the heat thereof. Surely, this points at and may be equally applied to that glorious Son of righteousness, that living word of God, by whom all things were made, and of whom the apostle saith, Neither is there any creature that is not manifest in his sight ; but all things are naked and open to the eyes of him with whom we have to do, Heb. iv. 13.

If it is so cheering to see the beauties of nature in the light of the material sun, what must it be

to see every thing in the light of this glorious Word, whose light and heat extends spiritually to every thing, in the same manner, as the light and heat of the sun does naturally. It is the king's image stampt upon gold, silver, and copper that makes their different monies current; and though different in value, they all alike bear his image and superscription. So are all wondrous works of God by Christ, the living Word, stampt with his image and superscription; and which is experimentally manifest and plain to such who walk in the communion of this fountain of life, and in his light see light. To souls that not only talk, but do indeed walk in this light, the mystery of godliness appears to them as filling all the works of God's hands; and they learn to call no longer those things common, which God hath cleansed. To such souls as these, each bud and blossom, fruit and flower, &c. displays the glories and mysteries of the Father, Word, and Spirit, in such a manner, as makes them think the world itself a sacred temple, and all the various particulars of it, as so many divine touches of those golden harps, that in the sweetest strains of heavenly musick resound continually the captivating beauties and perfections of Father, Word, and Spirit, the ever adorable Jehovah.

How true it may be said of such souls as these, that their teachers are no longer hid in a corner. Jesus; and the power of his resurrection, goes on leavening and to leaven more and more; and like
a rising

a rising tide appears as ready to overflow the earth with a second flood, not of death, but of life; and, if I may so call it, the new wine of love and glory. When the living Word of God is manifested in his works, then every work of God becomes a word of God, to all who have spiritual ears to hear, and spiritual hearts to understand.

Glory be to thee, O Jesus! who by death hath rent the vail, that thy little ones might know the mysteries of the kingdom of thy grace, and love, and glory. "Thy kingdom is an everlasting kingdom, and of the increase of thy government and peace there shall be no end." Glory be unto thee, O Lord! "Blessed are all they who are not offended in thee! O Lord, thou knowest all things, thou knowest that I love thee; and well I may; for, O Lord, how great is thy goodness, and how great is thy bounty! Both heaven and earth is full of thy glory."

On a Rose Seed.

WHO would think that this little seed should contain in itself a rose-bush, with all its branches and leaves; as also many beautiful crimson roses, full of fragrance and perfume! Indeed was it not that experience shows it, one could hardly credit it. But so it is; all the ways of
God.

God are marvellous and astonishing ! But oh, when we consider, that " the kingdom of heaven is like a grain of seed," which grows up in the soul to a tree of life and immortality ; then we may indeed be astonished at the mercy, as well as power of the Lord.

The rose bush, with all its flowers, must fade and die ; but the soul which is born of God, is born of incorruptible seed which liveth and abideth forever ; and which is so far from decay, that it will improve to all eternity. Oh, blessed are all they who are born of this precious seed, which is Jesus Christ ! They are secured from all harm, and shall live in joy and bliss with the Lord forever, in the everlasting beauties of holiness and righteousness, never to know any more sorrow or grief ; but shall eternally dwell in that sacred temple or city, where God Almighty and the Lamb are the everlasting light thereof ; to whom be all the glory evermore.

On a violet.

WHAT a pretty emblem of humility is here ! Who would think this little flower, growing amongst the nettles in every common hedge's side, possessed so rich a fragrance ! What flower can boast a finer purple colour, or a smell more

more exquisite, than this modest beauty doth?
And yet she seems to shun the crowd, and with
her lowly head beneath the stature of a blade of
grass, she mingles with the common herbage of
the field.

Methinks this is a picture of the humble
christian, who, rich in faith and love, declines
to show himself to be admired: Contented with
his Saviour's love, he does not want the praise
of man. Such souls, like the pretty violets,
may be overlooked by the unthinking crowd;
but they are seen of God. May I be such a one,
"whose praise is not of man, but of God."

Pretty purple monitor! I will love thee for
thy humility, as well as for thy beauty; but more
abundantly will I love thy Maker, the humble
and the lowly Jesus; whose purple stains, the
beauty spots of love, yield a fragrance sweet, that
heals my sin sick soul.

Ah! now I see the reason why
The violet sweet, of beauteous dye,
Doth hide its pretty purple head,
In every hedge's nettle bed!
It is to tell me, Sharon's Rose
Has charms beyond each flower that grows:
It is again to let me see
My Saviour's deep humility:
And, by its dark and purple stain,
It preaches too his death and pain.

Jesus

Jesus then shall wear the bays,
Lowly, meek, in all thy ways :
Violets sweet doth show thy praise.
The violet then henceforth shall be
A little star, to point out thee.

THE END.



